A SPEECH DELIVERED AT THE NELON STREET LECTURE-ROOM, On Tuesday, May 14. The Rev. Dr. Cheever, on rising to address the meeting, was received with loud cheers. He said: Our hearts have been made sad and solemn by the conviction of the very little prospect of good there is for the enslaved in what we have thus far seen and heard of the struggle in America. It seems to be a question only of the supremacy of one party of the whites over the other; while the claims of the four millions in bondage are forgotten or ignored by nearly all parties. But God can easily advance the question from this low and selfish level to the point of freedom for the enslaved; and we trust this is what He will do. For we believe that with God the cause of all the overturning and upheaving in that country is just this: that the time for the redemption of the slave is drawing nigh, and that God himself is pleading their cause in the very judgments of this dreadful war. "When He maketh inquisition for blood, He heareth the cry of the needy." inquisition for blood, He heareth the cry of the needy."
By terrible things in righteoneness He is now answering the prayers of those who have long pleaded for His interposing mercy, and He has declared that when his judgments are abroad in the land, the people will learn righteoneness. Dr. Guthrie has referred to the revivals in America, and their singular deficiency of fruit in respect to any compassion for the enslaved, or abhorence of the sin of Slavery; and it is fearfully true. But there is everywhere a most painful disregard of the chaims of the enslaved; here is a scriminal apacity in this country, and it remains to be seen whether to-day the people and Government of Great Britain will be any more ready and carnest in their behalf, when the great responsi-Government of Great Britain will be any more ready and carnest in their behalf, when the great responsibility is thrown upon the country, as indeed it is now thrown, of considering their claims to protection and percy, or recognizing the claims of the Slave-trading Confederacy to be a nation, and to be treated as such, for the purpose of holding these millions of the enciaved in a securer and more inexorable bundage. The two appeals are in fact made: the appeal of the oppressed, and the demand of the oppressions that are done under the sun, and behold the tears of such as were oppressed, and they had no comforter; on the side of the oppressed, and they had no comforter; on the side of the oppressors there was power, but they had no comforter." Which appeal now will the British Government and people satertain? A tide of revival mercy is even now floody appeal now will the British Government and people entertain? A tide of revived mercy is even now flooding your own country. Will it be found that one of its fruits here is a deeper, more interest, and active compassion for the enslaved, and abhorence of the Slave-braffle; or, in spite of your revivals and your Christianity, will you enter into the recognition of a nation that intends to make itself a nation, and demands to be recognized as such, solely that it may pursue the traffic in human beingsmore uninterruptedly, extensively, and recognized as such, solely that it may pursue the traffic in human beingemore uninterruptedly, extersively, and profitably? A nation shamelessly avowing itse le purpose in the declaration of its national independence to be that it may, without rebuke and interference, trample on the rights of four millions of the enslaved, and continue to buy, breed, and sell them and their posterity as merchandise, as an acknowledged national and dome-tic right to all generations? Alas, we find that even here there is a great insentibility, and a deplorably low moral tone, the rights of the slave being almost ignored, and a disposition prevailing to regard their oppressors with favor. The articles in your public journals, your reviews, and, with some noble exceptions, your editorial expressions of opinion and of sentiment, are sadly destitute of sympathy with the enslaved millions. The North British Review is an example, in an article that might have been written by an American of Dr. Hodge's school, so contemptuously does it speak of the Abolitionists of America, and so entirely does it ignore the chaims of the colored race. Where is the fire that once burned in all your hearts of fervent sympathy with the custaved? Why do you permit men of mere commercial morality—perhaps Pro-Slavery Americane—to lead and monid your sentipermit men of mere commercial morality—perhaps Pro-Slavery Americane—to lead and mould your sentiments in this crisis, when you ought to call to the work men like Wilberforce and Chrksen, to pour forth the intense and burning indignation of the soul of the whole people in unminated abhorrence of this vast crime of Slavery, and of all its abettors? The question bow you will treat this crime is now appear before the crime of Slavery, and of all its abettors? The question bow you will treat this crime is now anew before you, at your own doors. While you rebuke this wickedness in America, see that you do not encourage and sanction it in Great Britain, with an encouragement and sanction such as it has never received, and such as woold give it a new life lease, perhaps for generations. And let it be remembered that even in America, and by the example of an American New-England State, you were first taught, the world was first taught, the duty of immediate and entire emancipation. Messachusetts, the noble old Bay Scate, that is now pouring forth from farms and workshops its thomsands of freemen to fight the battle for the enslaved, was the first State in the world that abolished slavery—(apphause)—before you, in this that abolished slavery—(applause)—before you, in this country, had undertaken to abolish the slave-trade. Let it be remembered that when the colonists themselves desired to abolish the slave-trade, and prevent it from ever being tenewed, your own monarch for lade the relives desired to abolish the slave-trade, and prevent it from ever being renewed, your own monarch for lade the accomplishment of this intention. Even in Virginia, as early as 1774, it was declared by the intabitants that "the abolition of domestic slavery is the greatest object of desire in these colonies, where it was unhappily introduced in their infant state. But our frequent attempts to exclude all further imports ions from Africa have been hitherto defeated by his Majesty's negative; thus preferring the immediate advantages of a few have been intherto defeated by ins singless, specially thus preferring the immediate advantages of a few African corseirs, to the lasting interests of the American States, and to the rights of human nature, deeply wounded by this infamous practice." And Jefferson, the author of the Declaration of Independence, enumerated ican States, and to the rights of human nature, deeply wounded by this infamous practice." And Jefferson, the author of the Declaration of Independence, numerated this forcing of the slave-trade upon the colonists by his Britannia Mujesty, as one of the just causes of our Revolutionary war. Let it be remembered also that the framers of the Constitution expected under it to abolish Slavery, and in this expectation forbade the term Slavery, and in this expectation forbade the term Slavery, or even servitude, to have any place in the Constitution, because, as Mr. Madison declared, they thought it wrong to admit that there could be such a thing as property in man. The Constitution, in its preamble, and its its articles, rightly interpreted, is an Anti-Slavery Constitution, and the Christian Abolitionists, in demanding liberty for all the inhabitants of the land, have just thrown themselves upon their constitutional rights. And this, perhaps, is the interpretation of the Constitution in righteousness and justice into which God will yet compel the country by His judgments. This may be the result of the war now begun; and the moment it takes that shape, demanding liberty for the enlaved, the North will sweep the South like a whirlwind. But it Massachuse's regiments are to be effered to the governments of aleveholding States to aid in putting down slave insurrection, instead of proclaiming liberty to the inhabitants of the land, and fighting against the oppressors, the South will laugh the North to scorn, and God himself will turn His own indigments upon a people thus betraying the cause of annanity and freedom. War is dreadful in whatevershape: but better thas by far than continued Shavery, Japplause. In the midst of the most fearful supremacy of this wickedness, God has merefully interposed, and has cut off at a blow by their ewn madness most of the Siave States from the Union. A corrupted part of the learnast is divorced which drew its support from the heart to maintain the local disease and increase its virulence. implety and biasphemy of the defenses of Slavery are completed when the "doctrines of deviis" are woven into a theological system and presented as beniguant results of the merciful providence and grace or God. "The appeal to the gospel in its behalf," said Brougham, as carly as 1803, "is unauthorized by noy dictum in that blessed dispensation. But if any such dictum should be found in the sacred writings, its total repuguance to the whole spirit of the Christian system is sufficient proof of its being interpolated. If, on the other hand, its interpolation be denied, I because not to declare that there is an end of all rational faith in Christianity; for what can more decisively disprove the Divine origin of any system of behalf than its incalcating or sanctioning of Slavery!" [Appiause.] It is the system in its very worst exaspensators, and with all its unautemble abominations as a

slave-trading, slave-breeding system, that you in this country are called upon anew at the present moment to sanction and sustain by giving the right hand of fellowship and recognition to that Confederacy of slave-breeding and slaveholding States, which has asserted a national independence for the sole avowed purpose of a greater security and freedom in carrying on the exemble traffic in human beings. For this sole purpose, this Slave Confederacy demands a treaty of anity and recognition from the British Government; and now the responsibility is upon you of giving or refusing that recognition. Let us see, in the first place, distinctly, what it is that you are required to do by this demand, and, in the second place, what it is that you are required not to do, by the claims of justice as d numanity, by your obligations of mercy to the enslaved. It is no interference, no taking sides aggressively, in any way, that the friende of humanity as, when they implore you simply to refusin from taking sides with the oppressor. You are asked merely to avoid interfering against the oppressed. For before God there are only these two parties in this conflict, and the question is, whether the British Government, by uniting in partnership or treaty with the slaveholding States will take part against the enlaved, and in favor of Slavery, by thus positively favoring and sanctioning the playeholders and traders, and helping to secure slave-trading, slave-breeding system, that you in this take part against the englaved, and in favor of Slavery, by thus positively favoring and sanctioning the slaveholders and traders, and helping to secure their despotism, and to held down the englaved. This is the fair statement of the case. This slave-This is the har statement of you, require the British Government, by recognizing and sanctioning their claim, to help to hold their victims more securely, while they may enjoy an age longer of uninterrupted slave-holding dominion, to extend and fasten those chains, and to increase the multisades of those victims. They demand a positive recognition by you, and friendship and to increase the multiandes of those victims. They demand a positive recognition by you, and friendship with you on these grounds, namely, that they mainta n Slavery and the pursuit of the shave-trade as a national privilege and right, which they mean to prosecute for ever, and have broken off from the United States, and set up as an independent nation themselves, solely in order to maintain it, and not be repuked or interrupted in it. If now you recognize them as a nation, you recognize them as being yourselves friendly to their object, for they state their object plainly, and it is as well known and as undoubted as ever was the object interrapted in it. If now you recognize them as a nation, you recognize them as being yourselves friendly to their object, for they state their object plainly, and i is as well known and as undoubted as ever was the object of the Urited States in demanding their independence, or of the Swiss or the Italian nations in demanding theirs. Their object is the practice and pursuit of Slavery, as their chosen missign and profession, the element of prosperity and power in their State, its organic law of policy and profit, of morals and religion. The documents in proof of this are as positive and branen as the great gates of St. Peter's. Through them you enter to this slaar and object of this worship. Out of their own mouth you have their purpose and design, and cannot possibly ignore it or deny your knowledge of it. This being the case, if you treat with them as a government de facto, you treat with them as a nation for these objects, and being in the full knowledge of these objects, enters into friendship and complicity with them, in the act of such recognition. This conclusion is irresistible; there is no avoiding it. If a government, and that one grand reason of its independence then, to acknowledge that independence, is to acknowledge it on that ground, and to treat with it is to aid in that object, and such recognition becomes a national and moral sanction of the crime. I defy all the logicians in Great Britain to attempt to deep that conclusion. The thing is almost too plain for argument. A treaty of recognition acked for a particular purpose, and granted with the knowledge of that purpose of such robbery is to take part in the crime. You may say that the crime was not your object; but you knew that it was theirs, and you deliverately with epart of other rinto recognition of a nation for the purpose of such robbery is to take part in the crime. You may say that the crime was not your object; but you knew that it was theirs, and you deliverately sided them in the accomplishment of it. And this is just what they de secure themselves, as a Confederacy upon it, you play the part of Judas by stealth, while they take the bolder part of principles, and use you as their tools. This is what makes the very proposition of this treaty so insulting. They know your professed abhorence of slavery and the slave-trade, and your long and persistent activity against it, and how your principle, policy, and religion are publicly pleaged against it, and yet they mean, in spite of all this, to gain from you the greatest public sanction of it that ever has been given. They intend to make you enter into treaty with them for the very purpose of prosecuting this crime which you hold in such abhorience, for the very purpose of sacrificing the whole race, the redress of whose wrongs you have undertaken. There is but one thing that equals the greatness of their crime, and that is the greatness of their insolence. (Applause). The Confederacy wants servants and allies to do its bidding, and, as a master blacksmith, employs its swart workmen to perfect and rivet the new chains it is forging for millions. "Stand here by my Confederate anvil," it says to Britain, "and hold these tongs or this hammer, while I wild this bar for my purposes; strike here or there and close the rivets up." And there are men to be found in the great British Parliament to move obedience, and Lancashire, terrified at the possibility of a loss of cotton, calls for a prompt recognition, and commercial morelity exat it as a precent of the Gospell. This, then. Lancashire, terrified at the possionity of a loss of cotton, calls for a prompt recognition, and commercial morality sets it as a precept of the Gospel! This, then, is what you are required to do, in recognizing this slave-tracing Confederacy. An eligarchy of slave traders rule that Confederacy with absolute power, for the one sole purpose of this crime. If en ouraged in traders rule that Confederacy with absolute power, for the one sole purpose of this crime. If emouraged in this dominion by the Parliament of Great Britain, they will be more confident than ever, and therefore they ask Great Britain to lend them a helping hand. You are asked to strike hands with a community of slave-merchants, anxious to obtain the so ction of a single Christian people for this inhuman traffic, averring that their own independent and prosperous existence is dependent on that traffic, that they live by stealing human beings, and that therefore you must join with them for their own support. This is the chaim de facto and the Government is a government for this very purpose; but if you therefore enter into this covenant, you will make a treaty more thoroughly and unalterably to trample on the African race; and it cannot be questiofied that such a treaty will be hailed by the South, and regarded everywhere, as the greatest triumph Slavery ever gained, and the greatest security for the porpeutity of Slavery. Its defenders will be confirmed in their madness, and more than ever determined in their madness, and nore than ever determined in their madness, and to turn away the nation from the prosecution of such cruelity and crime, this will be a deliberate sanction of it, the ministering of fuel to the fire. The recognition will be an act of cruelty toward the slaveholders themselves, for whereas the moral rebuke of Great Britain in a refusal to join hands with them, might have helped to deter them from the crime, such recognition will mightily strengthen them in it. Why should they give it up, if the foremost Christian nation in the world bids them Godspeed? Out of compassion to the slaveholders themselves, therefore, and to save them from the depths of that guilt and misery into which they are plunging, you are bound to refuse a recognition of their right to this crime. What now is the ground of Empland's opposition to the foreign slave trade? Singly because it is rule reasers and rolling article in t this dominion by the Parliament of Great Britai traffic you are asked to sanction is much the worst, the most abominable. Its cruelties, its inhumanity, its detestableness as a crime against society and against God, are as good grounds for refusing to sanction it by treaty, as if it were the foreign slave-trude itself incorporated in the Constitution. In sanctioning this domestic traffic, you are taking the surest and most inevitable method of keeping up and increasing the foreign trade itself. You fortid the foreign trade on the one hand, but keep up the market and the demand on the other. By the recognition of this slave Government, you will do more to increase and perpetuate the foreign slave-trade than all your squadrons have done to put it down. Just so sure as you recognize this slave-trading nation for the very object of perpetuating Slavery, you will thereby increase and perpetuate the African slave-trade. On the other hand, turn your efforts against the domestic traffic, and you eventually cut off the foreign. After dwelling at some length on the cruelties and abominations of the so-called "domestic" traffic, Dr. Cheever proceeded: We come now to the claim of being recognized de facto. It is obvious that the mere claim of being a government de facto cannot constitute a rightful claim of recognition, or an obligation of acknowledgment and treaty, irrespective of the character and doings of such government. The claim of being a government de facto, and therefore to be re-

cognized, is only on the supposition that such a government does not, in its very existence and character, violate the public law of nature and of nations. A government whose avowed purposes are injustive and crime against millions puts itself out of the rate of the rate and precedent of recognizing every de facta government, and requires and compels the adoption of a new prole and the establishment of a new procedent, according to the emergency. The claim of basing a nation's independence and very existence on the right of Slavery as a rational business, is a new claim, unheard of in the history of nations, and to be abhorred and execrated by them all; and the British Government may, and rightfully ought, and must, in common justice and morality, act accordingly, and meet and treat this case on its own merits. It has been said that insamuch as Great British has always recognized other States, notwithstanding Slavery was in existence, so it is bound to recognize these States, notwithstanding the same. But not one of these States ever chaimed this crime, as the right and object of its existence, or set the traffic in human beings in its Constitution, as the very purpose of its independence. But this new nation does, and housts of its freedom and superiority in making this claim. Therefore, if the British Government recognize this nation on these grounds, the British Government recognize and sanction the crime as a just and rightful crime to be proceeded by the maion. Dr. Cheever we to not contend that the argument for recognition as a Government of facto was valid as having no historical basis. In drawing to a close he said: It is rarely that God gives to any nation the opportunity given to yours. You have a power of peaceful moral rebuke on this occanion, which it were worth the strife and sacrifice of a thousand years to gain. You have a weapon put into your hande, and an opportunity given to yours. You have a power of peaceful moral rebuke on this occanion of treating with them, that they agree that, from the their enslavement. Propose to this Contents, the condition of treating with them, that they agree that, from the date of such treaty, every child of African extraction chall be free-born. [Ap lause.] You have a perfect right to do this, and with this it would be perfectly safe to recognise this Government. You have now the power, by two measures, perfectly at your command, to abolise Slavery in America. Propids your own own course of the property of the prop your command, to abolise Slavery in America. Provide your own cotton in your own vast empire—[appliance]—in Incia, in Australia, in Africa—a hing now known to be perfectly jossi le, nod sustain Slavery no longer by continuing your own dependence on the clavet-rading nation, where, indeed, God, in His providence, is breaking up your resources and rendering them so uncertain and hazardous, that it would be maduess in you to combine that dependence. Had shee-trading nation, where, indeed, too, in The providence, is breaking up your rescurres and rendering them so uncertain and hazardous, that it would be madness in you to cominue that dependence. Had you done this twenty years ago, you would have struck the d-ath blow to Slavery crethis. Do it now, set your energies at work for this purpose, and you will strike that blow yet. But not, oh! triends of your country, and friends of the enshaved, if you receguize this nation. Therefore as a sesond present measure, retrain from such recognition, and administer this moral but withering rebuke, and this community of thieves cannot stand under it. Their only hope is in your support, your recognition. Meantime, your own interests cannot suffer by this measure. Your commercial interests may all go on as usual. You may have consuls there, to take care of them; only refrain from sanctioning the piracy of this nation of slave-traders. They will still send you their cotton; they must do this, or perish; they are wholly in your power. They must have your market for their cotton; if not, their Slavery is a nallstone about their own necks. They boast that cotton is your king, and they hold that king as a hostage for your good behavior is hauph—your obedience to their insolut dictates. Do your duty, assert the right of the opprossed—the enslaved—to be heard in this question, and these imperious tyrants will crouch at your feet. In conclu ion, the reverend Doctor reminded his andience that the question in hand was presentently a woman's and a mother's question. Remember, he said, you have a Queen at the head of your Government—a weman and a mother a question. Remember, he said, you have a Queen at the head of your Government—a woman and a mother a question of marrage. Now, just think of it—it is pro,oces that you enter into friend y commention and compact with a Confederacy that troke beauty of God's institution of marrage. Now, just think of it—it is project that you enter into friend y commonion and compact with a Confederacy that broke all bonds of allegiance with its own Government, on purces to pursue without interference that execute the pursue of buying, selling, and railing men, women, and children as stock for the market. How can a Christian Government entertain the thought of recognizing a Nation for the purces of such wickdness as this? May God forbid it. May the Queen's beart, inspired of God for the protection of ter injured sex, forbid, by all the symmatties that beat in common with the heart, that you should be capable of it. Take that verse in Isalah and make it your motte: "Say ye not a confederacy you should be capacite of it. I have that the first independent of the first indepnendent of the first independent of the first independent of the

A meeting was held at Edinburgh, on Monday even ing, May 20th, for the purpose of presenting to Dr. Cheever the sum of £527 18a. 7d., the aggregate of the contributions made in that city for the support of the Church of the Puritans in this city. Mr. Dickie occupied the chair, and made the presentation,

"Permit me, in the name of the contributors, and of "Permit me, in the name of the contributors, and of the Committee by whom this sum has been ruised, to express our obligation to you, and our warmest thanks for the opportunity your presence in Ediaburgh has afforded us of thus testifying our interest in the great cause of freedom to the slave, and the entire abo-lition of a avery; a cause which you have so long and so zealous y advocated, with such transcendent ability and also are the sum of th and elequence, and in dealing with which, and in your denonciation of slaveholding as a sin against God and humanity, you have wielded with such mighty power the sword of the Spirit, which is the Word of God. For myse f, let me say, in reference especially to your speech at the recent public meeting in this city, that I have never had the privilege of hearing a speech so powerful in clear illustrations, convincing argument, cutting irony, withering sarcasm, whenever indignation, tender, touching sarcasm, whenever indignation tender, touching sauder of the soul and energetic application of that mighty weapon which is great and powerful, sharper than any two-edged sword, piercing to the dividing assunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Dr. CHEEVER, in accepting the generous contribu

tion, said:

"This aid comes to us in America at the hour of our greatest need; for at this very time, smid all the confusion of war and excitement of the whole country, a new effort has just been made by enemies in conneil to overthrow my Church, and remove from them their pastor. My own labors you have been pleased to mention in terms too flattering; yet, small and insignificant as they have been in comparison with the greatness of the cause, they have been sincere on my part, and have been met with an opposition and wrath such as I did not suppose they could have produced. By the good providence and grace of God, the Church, nevertheless, has been enabled to stand firm, as being avowedly an abolition thurch in the best sense of that honorable term; and it has really been quite a miracle of ordurance against a perpetual storm of fore incessantly renewing their state ks. Despairing at length of subduing the Church by howility within, they have invoked the aid of other pastor's and churcles to put down this abolition mismore, as it has been called; is whole peccliarity being that it sustained the persistent demand by the Word of God, in the preaching as well as through the press, of the abolition of Slavery year where it exists, on the ground that slaveholding is a crime against God and man that ought at once to be renounced and repeated of. Under these circumstances, the moral value of your munificence is, indeed, as you have suggested, even greater than the pecuniary, though that is absolutely necessary, for it is a gift in behalf of the enclaved to cushle us to carry on the work of their redemption; and in their name, as well as that of my own beloved Church, I deeire to express to you our heartselt gratitude. "This aid comes to us in America at the hour of our

TWO BROTHERS IN THE ARMY RECOGNIZE EACH OTHER AFTER A SEPARATION OF YEARS-The infant belonging to the Mahaska Grays, statione on Fifth street, was the means of bringing about a singular coincidence and an affecting scene. The Davenport Artillery Company is quartered in the adjoining building, and have the pleasure of possessing one of the tallest of men in the ranks. His hight being 6 feet 44 inches, they challenged his size against any the Mahaska boys could produce; but when their infant was trotted out, the latter beat him by \(\) of an inch. Wheeler Chadwick is the name of this towering individual. It seems, however, that Mahaska can brag on tail men generally; and at the moment that Chadwick bad measured, a private of the same company, named William A. Orvill, stepped out and placed nimed! back to back with the Davanport champion, saying that probably he could size him. He did; and turning round to ask his opponent's name, he at once recognized him to be a long-jost brother, and whom he had not seen since 1851, when at his wedding in Madison, Ind. In a moment they were in each others' arms, and weir feelings can be imagined better than we can describe them. They had not heard of each other since that separation until at this happy mement. The latter's name is J. G. Orvill, a bookbinder by tra.e. He has worked in this city in Mr. Pearce's bindery, and is well known to a great many of our citizens. He has lately lived in Davenport any the Mahaska boys could produce; but when their

TWO FRIENDS FROM TEXAS.

From All the Year Round.

I had scarcely been two hours on board that magnificent slip, the Sea Serpent, bound to New-York from Liverpool, before I made acquaintance with Amos and Ichabod Allen, two brothers, from Chapel Hill, Wa hington—County, Texas.

They were perfect specimens of the American frontier settler, with all the backwoodsman's bravery, hearthess, at droughness. They contrasted exquisitely with the demare Presbyterian dergyman from Philadelphia, the three lean Swedenborgian sisters from Boston, the conceited little sarcastic merchant from Mitwankee, the slow grave sugar-planter from Louisiana, he California sea captain, and the thin engineer for a the Pittsburgh iron works. They were not first-dass larce; yet they were fine, droll, generating, they would be taken to a buffalo on the plains at the foot of the Rocky Mountains, or "drew a bead" on a Comanche Indian. When I talked to them, I seemed to be sixting beside Leutherstockings, or listening to a scout of Wolfe's army; yes, presently, they would be talking to me of the English volunteers, or of the last farce at the Strand Theater. The contrast of their half civilization, with the refinement and laxary I had just left behind in England, left a deep impression in my mind.

We had emigrants on board; a poor degraded set who, for the first week, remained hidden altogether underground, but eventually emerged on bright, calm afternoons, and lay about the fok sal, dabbling in tin

who, for the first week, remained hidden altogether underground, but eventually emerged on bright, calm afternoons, and lay about the fok sal, dabbling in time on a discount of the man and the sale of their complaints; for I gave up my first-class cabin below deck, to be with my Texan friends in a cabin on deck which we hired of George, my first-class cabin below deck, to be with my Texan friends in a cabin on deck which we bired of George, one of the second stewards, who was ill below. Here, seated on chests, with the door slightly open, if no sea were on, we sat half the day, loanging in our bins of berths, reading, smoking, and talking. Some times we got out a pack of ca ds and played iong games of "poker" and "cuker," for very small pieces of silver. Then nothing was said for an hour or so, but "Who's got a little spade!" "Euker me," or a suiten cautious player reseased his invariable remark, "I'll pass." Now, Amos and Ichabod suitered much from the restraint of society, and had the utmost horror of the cabin pussengers generally. When I wanted, therefore, to talk with the latter, I left Amos and Ichabod at cuker, and r turned when I chose. Now and then I found them a little too rough and cause for my taste, much as I a mired their brave frankness and hearty praise of the wild border-life.

I delighted to leave the three Swedentorgian our maids discussing with a dogmatic old minister "the in-alculable periods of time before the granite gave way to the slate," and with "all I can say is, that Moses." sounding in my ears, to go back to my wild friends and find Ichabod, trying from his upper bertito lasso Amos as he sat grave at cards below, with his back to his playful brother, shouting in a fine full voice as he curved the rope-noose, his favorice song of the "Texan Ranger," with the invariable refrain: On the banks of the Rie Grande,

which seems to stir all Texans as the Ranz des Vaches

does a Swiss.

My Texan friends had selected comrades (they think-

does a Swiss.

My Texan friends had selected comrades (they thinking me rather too quiet and grave) from the richer enigrants. There was an Irish wharf-keeper from Mempeir, and there was a goldsmith from Birmingham, who was going to start a shep in New-York; the chief merit of our new companious being that they played well at "poker," and sang a good song; for instance, "The old Kentucky shore, good night," and "Campdown Races," the emigrants always giving us a ready chorus if we wanted such a thing.

Amoe was a short, thick-set, ugly-faced man, with cunning and yet honest eyes, a bad tobacco-chewing complexion, and that peculiar cort of cut beard which is all but national. The Americans do not wear tuffs, and that sort of beard I am going to describe is fast becoming the special type of the Americans. Neither Northerners nor Southerners wear mustaches; they "have no use for them," as Amos quaintly said. Their beard is the ordinary square English beard, yet not quite so long, and always shaved in a hard creecent hise from the two sides of the under lip downward. This gives it, to me, an artificial and truculent look; but the real American-born affects it.

Ichabed was a fine fresh-colored, brown-eyed young giant of three-and-wenty, strong as a grisley bear, and able to whip his weight in wild-cats. I never saw so generous, fank, open hearted a young lion of a fellow in my life. Deceit and fear were unknown to him yet he was not clever, and totally without education. A book see med to act as an instantaneous opiate on him but he could bunt the buffalo ten hours running, and track a Comsache war-party with Indian tenseity and endurance, as Amos privately told me, and Amos was never tired of praising his brother's shooting, while Ich-bod talked for hours of how Amos could tame wild horses.

Amos was a widower. His wife, whose photograph

horses.

Amos was a widower. His wife, whose photograph Amor was a widower. His wife, whose photograph he was always looking at, died, with her child, of a fewer caught after what he called a "spindle dropsy, that had made her legs as thin as netting-needles. There was no doubt about the reality of Amos's affection, for the look he gave that foggy portrait could never be assumed, nor was that has feigued, either, which he gave to the vague resemblance of his dead child. And yet I scarcely liked the warmth of description with which Amos dwelt on the grace and beauty of a certain Spanish senerita who nived at San Antorio, where he sometimes took mules to sell. The antecedents of Amos were not uslike those of many a Texan. He had been a thriving to sell. The antecedents of Amos were not uslike those of many a Texan. He had been a thriving consh-builder at St. Louis, but getting together some money, and pining for a less dependent and more dar-ing life, he resolved to settle in Texas—the land of all American outhwas and runaway bankrupts, as well as of all the fiery spirits that require more elbow-room, and brook no control. He had married well in Texas, and now lived near his father in-law, an old settler, and was lord of much had and and an old settler,

and brook no control. He had married well in Texas, and now lived near his father-in-law, an old settler, and was lord of much land and many cattle. Both Amos and Ichabod were Texas Rangers, and bound on the first call to "boot, saddle, to horse, and away," if the Indians were out on the foray.

The visit of the Texan mind. They had star ed from Hewston two months ago with a string of horses for sale. They had then pushed on for a few days' pleasuring in New-York. There, one afternoon, seeing a skip starting for England, they determined suddenly, without writing home, to sell their traps and tack up a chest and go to see "the old country" for six weeks. These six weeks had been spent, as far as I could learn, in tavern evenings at Woolwich, at cheap tavern concerts, and in dancing revelties at Rosherville Gardens. Their impressions of Loudon were confined to the Bank of England, the Lord Mayor, the two Horse-Ganras, the Parliament of Loudon were confined to the Bank of Engand, the Lord Mayor, the two Horse-Guards, the Parliament House, Kobson, and Madame Tossaud's. Their pur-chases consisted of some dozen knives (the pincers-and-tweezers fat-bodied knife), presents for Texan friends, and some small bundles of gay silk handkersbiefs and and some small bundles of gay sitk handkerchiefs and merino waistcoste—articles which are very dear in America. On fine days it was Amos's delight to take out these knives, one by one, name the price, unwrap-their folding, and make it glitter in the sun, as he described how Uncle Sam or Consin Zach would ap-preciate the "ripping" bit of English cutlery. As for our English hats, clothes, and boots, Amos beld them in sovereign contempt as clumsy, barbarous, and ill-made.

made.

One day after luncheon, when the sea-billiards or round disks of wood were sliding over the deck, when

round disks of wood were sliding over the deck, when the engrants were doxing, and the passengers reading, or promensaing win haverloop persistency. I and Amos got together in the changes of the promenade, and fell a talking about the wars of the Tuxans with the Comanche Ludians.

Amos explained to me that the Rangers were on horseback on the slightest ramor of Indians. Dress is Blue Flewjens! just a rod shirt or a blue poncho, and leather parts; a pannikin for cooking at the saddle, and the lasso or lariat by his side; the five-shooter in the belt, bullets, patches, and cape in the belt, and the rifle at the back; generally, too, a bowie-knife in the waistmand, and then "skinned boots."

"Skinned boots f"

"Skinned boots ?"
Yes. Boots with the trousers tucked into them.
The blanket on the horse served to sleep on if they camped out.
"Nothing else ?"
Yes. A tickler.
"A tickler!"

A bottle of rye-whisky in our hoisters, to wash one

"A tickler?"

A bottle of rye-whisky in our hoisters, to wash one's liver with of a morning after a hard sleep on the bare perary, after a race after the darned Injuns, or a wet night at the camp fire. Just a horn-full does, and a kangar never stirs without his tickler; it is his meat and drink on the perary.

It was a beautiful afternoon, and the ropes were casting dark dancing shadows, such as branches, before the leaves come, cast in the Spring sansahise. The brass-binding of the capstan abone like gold. The sailors were busy with the sails, and cheery voices run about from cross-tree to dock, and from deck to cross-tree. As for the emigrants, they were all crowded round a circle in the forecastle, where an old man-of-war's-man was playing at single-stick with a broken-down South American gambler, who was the great authority among the poorer passengers. I need not say that pleasant flirtations, and gambols of children, and the cozy chat of cronics, enlivened the quarter-deck as we sat. Amos and I on the wheel-house looked over the cold, sullen, blue Athantic, mile on mile, and sat and talked of the equally boundless "prary." Amos had just been telling me a story about a rowdy he had met on a Hudson boat. The fellow had never been on board a steam-boat before, and the natural impudence of his curiosity was quickened a thousand-fold by the novelty of all he saw. Su idenly he observed, as the steamer began to snort and blow, the captain seize the handles of a large

"Wall, I goess, captain, you are a winding of her up."

This provoked a story from me to Denf Jim, the prize-fi, hter, who, on his first steamboat excursion to Scotland, was holding on very ill, with a yeasty sea, not far from the wheel. It occurred to his significant mind that it was the man at the wheel who canced the motion of the vessel and his inconvenience; but he daren't move, so he held on to a rope with one hand, shaking the other at the helmsman, and crying ost, "Oh, if I could only get at him, I'd soon tap his infernal claret for him." And after this episode. Amos returned to the Indians by telling me that he had met saveral ladies at Hewston who had been scalped by the Indians, but who had since recovered and now wore wigs.

"If they had only wore them before!" I said; and told Amos the fine old story of the Indian going to

told Amos the fine old story of the Indian going to scalp the old officer, and his wig coming oif, and the Indian's astonishment, and the officer's enormous ad-

vantage.
"Lord gracious!" was Amos's constant exclamation

to express pleasure and surprise.

As a nine sturdy sailor, in a blue Jersey, fitting close as a coat of mail, passed to take his "trick" at the wheel, we ask him when we shall be off the Banks! wheel, we sak him we we shall be out the foliate.
And te tells us the fogs will commence in probably about thirty hours, if the wind holds west-sou west.
"O Lord!" says Ames, "how tired I am of being cooped up in this darned vessel; how I long for a believe the special foce of the Texan

Now fresh talk about the Indians. Amos descrete the Comanches, who are the special foces of the Texan settlers, as fine stalwart men, though often banaylegged from perpetual riding, rather narrow across the back, and sometimes slim in form. "They paint their faces vermilion when on a war party, and look as ugly as the devil does in a tail-coat," said Amos. They were skillful throwers of the tomahawk, and could split a nan's skull with their axee as a boy would crack a hickory-nut. Their howl was uncarthly—it was something between a bull's roar and a wolf's howl. They were excellent shots, too, with bow and arrow at twenty or thirty yards. He had seen their arrows go plump through a horse's neck for they shot very stroug!: and they had a way of swinging down under their horse's belly and firing from there, leaving only the top of the knee for the stranger to fire at. They would let the Yankees go, but they never gave a Texan quarter, and hated him worse than the devil hates holy water. They lackily had no revolvers yet among them, except those they had taken in war, and kept hung around their necks as ornaments, not knowing how to use them. But what skeared the Texans was, the fear that some darned Yankee runway would get among the Indians, and just to get buffalo robes out of them go and tell them how to use the revolvers. Je-rewallen! how they would larrop him it tuey did catch such a fellow! When the six shooters were first used against the Comanchees they were kinder skeared, yes,—sure, they they would lurrep him if they did catch such a fellow! When the six shooters were first used against the Communctees they were kinder skeared, yes,—sure, they were that. They told the Yankee that now when they met a Texan Ranger, and he had used his bowie-knife, and emptted his rifle, and they thought he was ready for wiping out, he pulled out a pocket-knife and fired it off six times; and they supposed, if they had turned their horses, he would have pulled out a comb or something else—perhaps a tobacco-box—and fired off that six times.

Here the first mate passed on his way, to put up the eard with our days marked on it in the giass-case out-side the door of the grand saloon. We had run two hundred and fifty-four miles since noon yesterday. If we went on like that, we would be off the Banks Sun-

day at dinner time.
Some accidental remark of mine brought out some

day at dinner time.

Some accidental remark of mine brought out some fine traits of Amoe's character. He was such a generous extoller of his young brother.

When the Indians sent up their "smokes," no Ranger slipped on his red shirt, and got his pannikin and bullets together smarter than Ichabod, and st a rough and-tumble fight, where a little gought was going round, he was a regular snorter, that's true; for if ever there was a lad raile grit, it was ichabod. As for a bar-room fass, when there were shots round (he siluded to a fair general fight), that child was all thar—yes, sure—and had no more fear about him of Injune, than a tree toad has want of a side-jocket. In only one thing he had to stop him, and that was playing at monte with Spaniards for a drink. For, if he ost, his dender was sure to rise, and then there were awkward times in the house. Sure at corn-shuckings, musses, and campneetings, there never was such a lad—innocent as a mad dog; but when he did it e, or once got kinder mad, he rose thunder. Yes, he did that.

mad dog; but when he didnie, or once got kinder mad, he rose thander. Yes, he did that.

It was to me very p easant to look on the great blue most that still severed me from America, to hear Amos ramble on about a life so, wild and so new to me. Now he broke into a scrap of one of the Texan Ranger war-

On our mustangs gray we took our way With the Rengent's merry band, And our camp-fires shous, when the sun had gone On the banks of the Rio Grande.

Through the ladian pass, on the perary grass, By our tires we obserted alout; Zre day began, each Teran men, On his mustang gray had leapt.

Then the trail all night, and at sundown light We halt our Ranger band,
Mid the penary vari, or best of all.
On the banks of the Ric Orande.

Nor was this song, though the wretched doggrel from some penny American song-book, at all too high-flown for Amor, who, like most Texans, was rather fond of sentiment, and would talk of The Lone Star, the analysis of Texans to bours.

sentiment, and would talk of The Lone Star, the anthem of Texas, for hours.

But what Amos particularly delighted to dwell upon was Ichabod's first fight with the Indians. He watched him very close as he rode among the Red Shirts, and the Indians came on whoo, ing. tessing their feathered heads, and whi-thing in their arrows. He saw Ichabod turn very white, and the next moment he was in among them. Three Coman hes beset him, but he killed two of them, and the third turned him, but he killed two of them, and the third turned tail. "Lordce, I was as proud as Julius Crear that day," a id Amos, bis eyes sparkling. And "as for myrelf," continued Amos, 'I was kinder broken in to fighting, for I had been in fusces at San Antonio among the Gressers, where the clicking of the knives opening sounded like winding up clocks. Ten I had taken reglar lessons in the knife-school at St. Louis, where I enve saw two Frenchmen fight for half an hour with bowie-knives—cut and parry—and all the harm done was that one of them list his little finger by a clean slash, and the other bit the first man's thumb off, after missing googlog him." Here Amos became reflective and regretful at being so many hundred miles from this sinsh, and the other by the first man a trium of, area missing gouging him." Here Amos became reflective and regretful at being so many hundred miles from this same St. Louis, and sang, "Beautiful star, in the heavens so bright."

beame St. Louis, and sang.

"Essati'al ster, in the beavens so bight."

to the sailors' great enjoyment. Ending this, he asked me abruptly if I had money down on the match between the bang-tailed gray and Flora Temple, on Tuesday week, on Long Island. Here he gave me a steady look, the result of with his crafty smile seemed to imply was not complimentary as to my sharpness, and said:

"So, mister, you raly are going to post yourself up about the Yankees! Going to see the elephant, and talk to Barnam. Now, blue Flewiens! if you don't keep your weather eve open. I'll be darned if they won't draw your eye-teeth, and make you pay for putting them in again. I wouldn't give an old corn-cob for your chance among the Yankees. Come down and have some buffato shooting with us in Texas; we'll then go out a good party and have rare fan in the penairies. I ten you how I and Ichabod mean to fix it: we shall make straight tracks for Memphis, directly we get to the Empire City; walten, at Memphis we shall buy two strong horses, send on our chest by wagon, put the traps we want in said-de-bays, and make a bee line for Chapel-hil, Washington County, Texas.

"You wouldn't go the straight tracks in the standard of the straight tracks and said the straight tracks are straight tracks and said the straight tracks and said the straight tracks are straight tracks and said the straight tracks are straight tracks and said the straight tracks are straight tracks and said the said the straight tracks are straight tracks and said the said the

on our chest by wagor, put the traps we want in sadde-bags, and make a bee line for Chapel-hil, Washington County, Texas."

Memphis was a place I had taken a dis'ive to; a not unreasonable one, I think. The impression I formed from the wharf-keeper in that city, who was Amos's great friend at cards, and who was always enlogizing the absent Mississippi Ci v. His sole anusement at Memphis when wharf-keeplog, seemed to have been shooting at water-rats with a pictoi, or watching dead rodies float down the vast modey river. Sometimes he had seen as many as three or four in a day, and, the day before be left, two boys in a "dug-out" had brought in the body of an Irish sailor—a steamer deck hand, that some rough captain had knocked over and murdered. Some of the bodies were floating bodies from burnt up, or "bust up" steamers, but more generally they were deck hands, employed to load cotton, who had been stabbed by each other or knocked over in a floss by some angry mate. The fact was, Memphis was a rowdy place, and the fights in the grocery stores were "a custion to Crockett." It was a lively place, but not one to be out in after dark, for the boys were apt to be rough with strangers. The best plan, the wharf-keeper assured me, in a scramble fight with a Memphis rowdy, was, directly he called you names, to fire at him out of your coat-pocket, or he was sure to be too many for you; as for fair play, it was foolish talking; the great thing in "a fuss" was to get first blow; that was half the battle.

"Lord gracious!" said Amos, "you seem kinder skeared about our six-shooters. Why, I'd rather be pistoled than cut, ten times over! Lord! I've seen such times at San Antonio as would make your hair curl; and that between men who were thick as geese before the eards and the whisky came out."

Here Amos broke off by a suatch of song, and asked me if I saw that tall lean man there, among the emigrants on the poop.

I said "Yes."

me if I saw that tall lean man there, among grants on the peop.
I said "Yes."

"Wall, he is a hard stone cutter from Richmond City, and one of the best players at Dou Pedro in all the ship."

But before I leave Amos and his Texan experiences, I must give one of his most curious songs, one to which I sitash value; a curious example of the gradual corruption of hallads when orally handed down; and also a carious exemplification of the tone of feeling

oper-mouthed, and said with a knowing, not-to-be-putdown air:

"Wall, I goess, captain, you are a winding of her
up.

This provoked a story from me to Denf Jim, the
prive-ii, hter, who, on his first steamboat extension to
Scotland, was holding on very ill, with a yeasty sea,
not far from the wheel. It occurred to his sangacious
mind that it was the man at the wheel who caused the
motion of the vessel and his inconvenience; but he

song is in print: NAPOLEON AT THE ISLE OF ST. HELENA.

NAFOLEON AT THE ISLE OF ST. HILLINA.

Eveny arte's returned from the wars of all highling.

He has gone to a place which he il as we take delight for,

He may at there and tell of the scenes that he has been. Or

With his heart so full of we, on the less of suit Helena.

Louise she mourns for her husbend who's decorted.

She dreams when she sleeps, and she was en broken-hearted to the friend to console her, even though he may be with how,

But she mourns when she thinks of the isle of soint Redems.

No more is Saint Cloud shall be walk in such spherodor,

Or go in crowds like the great for Alexander.

The year, King of theme and the Process of Gularia

Says he ill bring his father home from the isle of Saint Helena.

Mouts:.

All ye who have wealth, pray hewers of amidtion.
Or some decree of Fair may seem shares your condition.
Be ye steadists and true, for y he's decrees you can tell to err.
Perhaps ye may end your days to the isse of Sain, it steads. The rude reahing waves all round the shore are washing. The great billness heave up into the whotrocks dashing. He may look to the moon of the great Mount Disne, But his eyes are on the waves that carround Saint Helena.

I parted from Amos and Ichahod at a certain hotel in New-York: a third-rate, five-and-easy, shough house frequented chiefly by Californian digners: into which I had the misfortune, for two devisionly, to stumble. Their them with warm shakes of the hands, and I left American

"O for the ride on the prairie wide, With the gallant Hanger and I. Or the camp fire * High! with its dicker bris-On the banks of the Rio Grande!"

SEIZURE OF THE TELEGRAPHIC DIS

PATCHES-A DISCLOSURE.

The Richmond Examiner, referring to the seizure of all the telegraphic messages in the North for the last twelve months, makes the revelution of the way in which a telegraphic operator in Washington City worked out the schemes of the Southern traitors:

which a telegraphic operator in Washington City worked out the schemes of the Southern traitors:

The grand place, the central point, where the treasonable, Southern, secession, rehellious telegraphic dispatches were written, sent and thee hast Winter and Spring, was the Washington Cay Telegraph Office. There was work enough done tere hast Winter to have hung any quantity of rebel, now figuring in the Confederate armies and Congress, prepared now to do a little hanging of their own when occasion shall justify or a Yankee deserve it. From Washington, accounts were sent giving early accounts of all the bostile steps of the Buchanan and Lincoln Governments, of their projects of invasion, reinforcement, supplies, trickery, fraud and rascality of every description. Our triends used the telegraph to some purpose. They did not spere money, or time, or trouble. They kept the authorities and the people of the South constantly on the alert. They advised hostile steps whenever those steps were needed to protect our people. They counseled prudence and delay, when to act might have jeoparded a great cause. They took responsibility freely, and fought the good light of the South in the enemy's camp with hall ere around their necks.

When it became necessary for the South Carolina Commissioners to send their first dispatch announcing the perfldy of Buchanan and Holt, his intention to reenforce Fort Samter, and their advice to their State to resist it by force, a messenger came to this city to send it with certainty and secrecy. This was done about the last of January. But soon after it was found that there was one m in in the Washington office who could be trasted implicitly by our people, and we are glad to record that it was a young Virginian, William Colwell by name. This young man, by private arrangement, received the Southern dispatches, sent them himself and the parties to whom they were advressed. All through January, February, March, and part of April, this gentleman actes for our friends. Through him the dispatches ar

tion to relieve Fort Samter—so carefully sought to be concealed by the enemy.

Mr. Colwell one day in April got word privately that the Black Republicans were coming to seize the office. He quietly took all there are soughle dispatches and burnt them. They have thus resolved themselves in their original elements. Divine rower can alone restore the character and signs by which the Secondonists at Washington fought the enemy, incurred treason, defied the halter, and saved their country. The dispatches being burnt, Colwell emained at his post with philosophic composure. Next algor the Yankee troops philosophic composure. Next then the Yankee troops came into the office with make and beyonet, and he politely informed them that he surrendered at discretion, and that all he had in the telegraphic dispatch line was at their disposition.

JAMES E. HARVEY.

The morning papers of the chay, both in this city and New-York, contained the research this gentleman, who was recently appointed U.S. Minister to Portugal, varying in their chale, but substantially conveying the impression that prior to leaving the country he had been engaged in a traitorous correspondence with the rebel-at thin lesson. Until we saw these allegations in print we are in heard that any suspicion of the kind was called the art that any suspicions are founded, we undertake to say that whenever an opportunity for vacination is afforded, Mr. Ha vey will be found as free from any criminal latent in the premises as Pressent Lincoln himself, or any other faithful and true-hearted chizen.

other faithful and true-hearted citizen.

For nearly twenty years Mr. Harvey was connected with this paper as its Washington e-frespondent, and during all that period be proved houself to be an honorable, upright, and conscientous sentieman. No imputation of any wrongful act was ever made against him, and no suspicion of complicity or with any fraud ever attached to him. On the coursery, he was remarkable for the purity of his character, not less than for his vigorous intellect and his independence of thought and action. Loyal to his friends to his party, and to his country, it is inconceivable that such a man, without motive, and in view of almost certain detection, should have committed an act which would not only sacrifice his reputation, but also compromise his hearty, and even his life.

How does it happen that smoon the tens of thou-

How does it happen that strong the tens of thou How does it happen that smong the tens of thousands of telegrams setted by the agents of the Government, those alone which alled Mr. Harvey have been permitted to see the light! Why is it that, before any examination has been made by the Cabinet into the tra or the fabrity of the accusations against him, documents, which in other cases have been preserved with religious secreey, are paraded before the public as evidences of the most frightful puilt! These are questions which somebody must answer: for, though Mr. Harvey is on the other side of the Atlantic, it will be found that he has friends here who will not suffer him to be sacrificed, and that those will not suffer him to be shortlifted, and that those will be held to the attenues proof.

[Philadesphia North America 7th.

THE PAY AND PENSION OF OUR VOLUN TEEKS.

The following recapitulation affords useful informe tion to volunteers and their families;

I. After being mustered into the service of the United States, volunteers are entitled to pay the same as regalar troops.

II. If disabled by wounds received in service or dis

case contracted in service, they are entirled to an is valid pension during life, or as long as the disability

III. If any are killed or die in the service of the United States, leaving a widew, she is entitled to what pay was due her husband and a pension. If there is no widow, the calld or children of such volunteer are entitled to the pay, and a pension until they are sixteen version.

no widow, the coild or children of such volunteer are entitled to the pay, and a pension until they are sixteen years of age.

IV. If there is no widow or child under sixteen years of age, the other beirs of decedent are entitled to the pay due the volunteers the time of his death—no pension. At this time neither the volunteers nor any heir is entitled to haid warrants, but there is no doubt an act of Congress will be passed early in July granting one hundred and sixty acres to every volunteer who shall serve fourteen days, or engage in battle and be honorably discharged—first to the widow, second to the children, third to the mather, fourth to the father; and, if all of the foregoing heirs be dead, fifth, the brothers and sisters of those who may so serve and die without receiving a warrant—in like manner as the volunteers who served in Mexico are now rewarded. Seamen and others who take prizes, and those performing meritorious feats, will undoubtedly be rewarded with the fruits of their valor. Those patriotic men and women who suffer from robbers in the Slave States, under the name of confiscation, will almost certainly be rewarded—according to the serioture role—fourfels from the property of the Rebels—all State confiscations being wholly illegal—and mere organized purely will be punished, and Congress will undoubtedly passe being wholly illegal—and mere organized purely will be punished, and Congress will undoubted purely will be punished, and Congress will undoubted purely will be punished, and Congress will undoubted to the faithful and true servants.

V. In addition to what the volunteers and hears are entitled to and may be one entitled to from the United States, the several States have passed and will acts granting pay from the State Treasury.